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not accredited by the author to the original, or variants, or glosses. It is this kind of work that will bring the best results of specialists before the more intelligent laymen, and largely increase the influence of the best biblical scholarship of our day.—IRA M. PRICE.

Der Gottesknecht des Deuterocesaja. Eine kritisch-exegetische und biblisch-theologische Studie. Von Lic. theol. Gerhard Füllkrug. (Göttingen: Vandenhoeck & Ruprecht, 1899; pp. 119; M. 2.80.) There seems to be no diminution of the books, pamphlets, and articles devoted to the solution of the problem of the *Ebed-Yahweh* passages of Isaiah, chaps. 40–66. These passages, Isa. 42 : 1–7 ; 49 : 1–6 ; 50 : 4–9 ; 52 : 13—53 : 12, have been recently studied in detail, among others by Duhm, Schian, Ley, Laue, König, and Bertholet. The present investigation is, in the first place, an examination of the positions taken by the above-named and several other modern commentators. In the second place, the author carefully considers the questions involved and states clearly, in excellent form, his own conclusions on each of the passages under discussion. On Isa. 42 : 1–7 he decides, on good grounds, that the prophet is speaking, not of a collective individual, but of a person, a single individual. The author of this passage was the same as that of the remainder of chaps. 40–48, and it was probably composed just after Cyrus' victory over Cræsus. Isa. 49 : 1–6 is not connected directly with chap. 48 ; and vs. 7 is not a continuation of vss. 1–6, but at this verse the same author begins anew. The reference in this passage is to a person, a single individual. Neither on linguistic nor on content grounds can this passage be divorced from the author of chaps. 40–48. Isa. 50 : 4–9 in content and language furnishes no objection to its composition by the author of chaps. 40 ff. These verses treat of the same *Ebed* as 42 : 1 ff. and 49 : 1 ff., and this *Ebed* cannot be other than an individual. But the center of all the discussions of this theme is found in 52 : 13—53 : 12. Our author sums up his clear treatment, and on eminently sane grounds arrives at the following conclusions: (1) this passage has no organic connection with the context; (2) it forms a connected whole; in 53 : 1 the prophet speaks and refers to the following verses where he speaks in the name of the people; (3) the Servant of Yahweh in this passage can only be an individual; (4) considered in and of itself, this passage is rather against its composition by the author of chaps. 40 ff.; (5) the author of this passage, who also composed the other three servant passages, very probably based this prophetic picture of the servant of

God on some real occurrence; (6) the author of chaps. 40 ff. wrote this passage also; (7) this passage was first written after the return from the exile. Summing up his first studies we may note: (1) that while no one of these passages is closely connected with its context, still there is no good reason for divorcing them from their present connections; (2) that the reference in all four passages is to an individual, to a single person; (3) that all four passages were composed by the same author; (4) that this author was the same as that of chaps. 40 ff.; (5) that the first three passages were composed during the exile, and the fourth, on the basis of an earlier event, after the return from the exile. The conclusion of his biblico-theological discussion is that the individual referred to in the preceding Isaiah passages is found in none other than "Christ Jesus, our Savior and Lord."—*Das Buch des Propheten Habakkuk*. Erklärt von Dr. Otto Happel, Prediger in Kitzingen. (Würzburg: Andreas Göbel, 1900; pp. 71; M. 2.) "For thirty years," the author tells us, "no monograph has appeared on Habakkuk from the Catholic point of view." Some of the former difficulties of this book are attributed by the author to the neglect by earlier exegetes of the critical value of the LXX and the Vulgate, especially where these two agree as over against the Massoretic text. The Chaldeans of this book are regarded as an ideal enemy, as representatives of the universal warfare carried on between God and the world. The author of this book is speaking primarily neither of Babylon, nor of Judah or Jerusalem, nor of the temple. The historical background of the book is not the Chaldean invasion, for it presupposes a post-exilic period. This is evidenced by the fact that 2:13 was borrowed from Jer. 51:58, and 1:9 contains in it one form (*Kādhima*) that points to the Greek period. In the division of the book, as well as in its proper interpretation, 1:5-11 occupies the chief place. That it refers to the fall of the Chaldeans is pronounced *falsch* at the outset. After reviewing the views of the principal exegetes he decides, as was foreseen, that this division should not be transferred and placed after 2:4, neither should it be stricken out. The book is a unit; without chap. 3 it would be a torso. Its earliest portions are 1:6-11; 2:5-8; 3:3-15. The editor of these prophetic pieces wove into them his own ingredients or contributions, making an artistic whole. Later additions are merely 2:18-20, by one or perhaps two writers. The canonical text embraces all of these portions, and its final redaction took place some time in the Greek period. While exhibiting considerable exegetical skill, the author is necessarily handicapped by his prepossessions

regarding the value of the LXX and the Vulgate. Inspired by the encyclical of Pope Leo XIII., November 18, 1893, as he acknowledges, he has made a useful addition to the exegetical literature of this difficult little book.—IRA M. PRICE.

The Books of Chronicles. Cambridge Series. By W. E. Barnes, D.D. (New York: The Macmillan Co., 1899; pp. xxxvi + 303; \$1.) The author occupies a conservatively critical position. He holds the generally received opinion that Chronicles-Ezra-Nehemiah formed originally a single work. He gives it, however, a very early date, contemporary with Nehemiah, ascribing the passages indicating a date from 300 to 250 B. C. to later editorial additions. In common with the more sober criticism of Chronicles, which has prevailed of late, this work recognizes the employment of many sources other than the canonical books. It is questionable if David's census can be included, however. And probably no distinction should be made between the series of prophetic histories and the books of the Chronicles of the kings of Israel and Judah.

Dr. Barnes unhesitatingly describes the chronicler as rather a religious commentator than a historian. He shows the inaccuracy of certain narratives and the hyperbolic character of others. The Levitical records he considers very uncertain and often anachronistic. At the same time, the historical basis of the records is sought with all fairness. A general view of the historicity of the Chronicles is afforded by a more detailed examination of five typical narratives: the victories of Abijah, Asa, and Jehoshaphat; the contest of Uzziah with the priests; the repentance of Manasseh. It is held that all are founded in fact.

A rigid criticism might consider that Dr. Barnes has sometimes been too concessive, and that some of his conjectures have a tendency to be "harmonistic," *e. g.*, in the price of the threshing-floor. But in general the work, while sympathetic, is judicial; and, in spite of its limited compass, is the most satisfactory commentary on Chronicles yet published in English.—THEO. G. SOARES.

The Hebrew Tragedy. By Colonel C. R. Conder, R.E., LL.D., D.C.L. (Edinburgh and London: William Blackwood & Sons, 1900; pp. 206; 3s.) A rapid outline sketch of the course of Israel's history, with plenty of color, is what is attempted in this little volume. The panorama reaches from Abraham the Sheik swinging across the "broad gray" Euphrates with "his blue-gowned princess" to the